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### Heb. *mardûṭ*, chastisement and chastity

In 1 S 20<sup>30</sup> (J<sup>1</sup>) Saul calls his son Jonathan *bēn-na'ūāt ham-mardûṭ*. This does not mean *Thou son of the perverse, rebellious woman* (AV) but *thou son of an unchaste woman* which is equivalent to the Shakespearean *whoreson*; cf. Lagarde, *Mitteil.* 1, 236; Driver, Budde, Schlögl, and Kautzsch's AT<sup>3</sup> *ad loc.* I have explained the two preceding verses in OLZ 12, 66; OC 33, 90. The literal translation of this phrase is *son of a woman who has been led astray with regard to discipline or moral training*, chastity; cf. GK § 128, x; for the article prefixed to *mardûṭ* see § 126, e. Heb. *na' ūa* corresponds to Arab. *ingāuā*, to be led astray; Arab. *ḡaii* (= *ḡauī*) denotes error, sin (Heb. 'auôn = *ḡauīān*) and Arab. *uāladu ḡaiiātin* signifies *bastard*. S has *bar ḥassirāt mardûṭā*, son of a woman lacking discipline (or chastity). Syr. *ṭēlītā dē-lā rēdūtā* is an ill-bred (badly brought up) girl.

Syr. *mardūtā* (Nöldeke, *Syr. Gr.*<sup>2</sup> § 138, B) means *discipline* and *chastisement*, and both *chastisement* and *chastity* are derived from Lat. *castigare* which means not only *to chastise*, but also *to restrain*. The original meaning of *castus*, chaste, is *restrained*; cf. *ἐγκρατὴς ἀφροδισίων*, Heb. *ḡanū'* = Arab. *ḡarū'* (GB<sup>16</sup> 688<sup>b</sup>) and our *continent* = chaste. The verbs *to chaste* and *to chastise* were formerly used for *to reduce to submission*. *To discipline* may mean also *to keep in subjection*, regulate, govern, which is the usual meaning of *radā* in Hebrew; but the primary connotation of this stem is *to beat*. This may mean *to strike*, to strike with the foot in moving, to tread upon, to overcome, vanquish, conquer (cf. JSOR 1, 8, below). We speak of a *beaten path* or the *beat* of a policeman, just as Arab. *ṭarīq*, path, is derived from *ṭāraqa*, to beat, and Assy. *kibsu*, path, from *kabāsu*, to tread (JHUC, No. 306, p. 4). Syr. *mardūtā* therefore denotes *course*, journey.

Assyr. *radû* means *to go*, march, run, flow. Assy. *radû*, to drive, to lead, to reign, signifies originally *to cause to go* (cf. Syr. *árdû* and Heb. *hōlūk*, 2 K 5 19) and the primary meaning of Assy. *radû*, to pursue (cf. *radādu* and Ethiop. *rōda*) is *to go after*, whereas Heb. *radāf* is a transposition of *parādu* (JBL

35, 158). Assy. *redû*, to unite sexually, means *to tread* = to copulate; cf. our *the cock treads the hen* and Syr. *dërûktâ*, concubine, from *darak*, to tread (Nöldeke, *Syr. Gr.*<sup>2</sup> § 113). Syr. *dërak* 'al-ât(*të*)â, to force a woman, does not correspond to Heb. 'innâ iššâ, but to Arab. *dâjala* = *jâma'a*, which is identical with *dâkala* = *uâti'a*; the *j* = *g* = *k* is not due to the *l* (AJP 17, 489, n. 1; JBL 36, 141, n. 3) but to the *d*; cf. Assy. *durgu*, path = *durku* (Heb. *dürk*). Heb. *darâk* *gâšt* means originally *to subdue the bow* (see below, p. 161). The *e* in Assy. *redû* suggests a final ' ; *redû* may therefore correspond to Arab. *râda'a* = *jâma'a*. As a rule, Arab. *râda'a* means *to check*, *restrain*; cf. above, the remark on Lat. *castigare*, to restrain.

Ⲯ ⲓⲛⲉ ⲕⲟⲣⲁⲥⲓⲱⲛ ⲁⲩⲧⲟⲙⲟⲗⲟⲩⲛⲧⲱⲛ, which may mean *O son of runaway slavegirls* (so Stade, GVI 1, 240) has been defended by Klostermann. Ⲯ has *uâlda* 'a<sup>u</sup>âlêd *rêkûsât*, son of impure girls. If the original text had been *ben na' rôl môrêdôt* (AJSL 26, 22, n. 40) it would not have been corrupted to *bën-na' uât ham-mardût*; cf. the remarks on Ⲯ ⲡⲣⲟ ⲧⲟⲩ ⲕⲉⲛⲉⲥⲟⲩ ⲓⲙⲁⲥ for *bê-tûrm rûdt hôq' alêkêm*, before Fate descend upon you, JBL 38, 154. Ⲯ may have combined ⲡ *mardût* with Syr. *mêrîd*, fugitive, and *mârôdâ* which means not only *rebellious*, but also *deserter*. *Αὐτόμολος* denotes *transfuge*, *deserter*, *traitor*. But the rendering of JV, *thou son of perverse rebellion*, which was given in the margin of AV as the literal meaning of the Hebrew phrase, is untenable, although we have in Syriac not only *mardûtâ*, discipline, chastisement, from *rêdâ* to tread, go, run, flow, instruct, chastise, but also *mardûtâ*, rebellion, impudence, from *mêrâd*. While we have in Hebrew the abstract *malkût*, the corresponding Syriac form is *malkûtâ* with *k*, not *k* (Nöldeke, *Syr. Gr.*<sup>2</sup> § 138).

The stem *marad* may be derived from a noun with prefixed *m* (JBL 34, 55; 37, 227) and the original meaning may be *to kick* (cf. AV, 1 S 2 29). Heb. *mêrî*, obstinacy, on the other hand, means originally *stoutness* (cf. Assy. *marû*, stout, fat) or *stout-heartedness*. The verb *to stout* was formerly used in the sense of *to defy*, *resist*. Also the primary meaning of Arab. *mâru'a*, to be manly, is *to be stout*, i. e. *strong*, *sturdy*, *valiant*, *brave*.

ⲓ ⲑⲓⲗⲓⲉ ⲙⲓⲗⲓⲉⲣⲓⲥ ⲙⲓⲣⲓⲙ ⲓⲗⲧⲣⲟ ⲣⲁⲑⲓⲉⲛⲧⲓⲥ means *filie mulieris virum ultro rapientis* *virosae*. Horace (*Sat.* 1, 3, 109) says: *venerem incertam rapientes*

*modo ferarum*; Tacitus uses the phrase *illicitas voluptates rapere*. This verb means also *to chase, pursue, run after*. *Ultero* = *sponte, unsolicited*.

The objection has been raised (Löhr, Nowack) that *mardūt* is Syriac rather than Hebrew, and that it is unparalleled in OT, but we must restore *mardūt* in Is. 14 6 where we should read: *rôdê ba-'âf gôîm mardūt bēlî-ḥasók* instead of ~~𐤓𐤕~~ *rôdê ba-'âf gôîm mardâf bēlî-ḥasák*. On the other hand, Ewald wanted to read *mirdôf* instead of *mardūt* in 1 S 20 30. The line in Is. 14 6 does not mean *which trampled the nations in anger, unchecked was his trampling* (rods do not trample nations) but *which angrily chastised nations in relentless chastisement*. Döderlein's reading *mirdât*, which has been adopted by the modern commentators, is not good. The first line of v. 6 is an explanatory gloss to the second line, just as the first line of Is. 51 10 is a gloss to the last line of the preceding verse (AJSL 23, 258, n. 13). Similarly Job 26 13 (*With His breath He spread out the welkin, His hand slew the circler*) is explained by the preceding verse (*With His strength He quelled the sea, with His skill He smote the dragon*). For the *circler* cf. AJP 29, 307, and for *šifrâr*: Assy. *šuparruru* (HW 684; cf. *šugallulu*, JBL 35, 322). The Hebrew text should be read as follows:

13 א ברוחו שמים שפרר חוללה ידו ברח:

12(α) בכוחו רגע הים ובתבונתו מחי־רהב 13(β) נחש

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### Pelican and Bittern

In the Maccabean poem (c. 145 B. C.) predicting the fall of Nineveh, i. e. Antioch (*Nah.* 10; ZDMG 61, 285, l. 18) we find (*Zeph.* 2 14) the gloss: *Both pelican and bittern* (EB<sup>11</sup> 13, 387) *will lodge on her capitals*, Heb. *gam-qât gam-qippôd bē-kaftô-rêhâ ʔalînu*. I have explained the preceding line in JHUC, No. 316, p. 23. The Hebrew name for the pelican should be pronounced *qât*, not *qa'ât*; cf. *Cant.* 56, 11; AJSL 23, 233;

to Heb. *šaġā*, but to Heb. *šē'aġā* (BA 1, 105, n. \*): a *kalbu šēgū* is not a *mad dog*, but a *barking dog*; our *bawl* meant originally *bark* or *howl* as a dog. In Assyrian psalms we find *kīma lēti ināgag*, he bellows like a cow (WZKM 23, 361, n. 1; cf. JAOS 32, 17; JBL 36, 249. 254.) We have the root 'r also in *tamā'ara*, to become livid from rage (cf. *ra'*, Gen. 40, 7 = *σκυθρωπός* and Ger. *schlecht aussehen*) which is derived from a noun with prefixed *m* (cf. above, p. 153, l. 3). A secondary stem with prefixed *t* < *r'* is Arab. *tāri'a* = *āsra'a ilā'-š-šārri*. The primary connotation of the root *r'* or 'r seems to be *to cry*, then *to be loud*, *fetid*, *bad*. The term *loud* may mean *strong in smell*, of evil odor. We also speak of *loud colors*, Ger. *schreiende* or *grelle Farben*, Fr. *couleurs tranchantes*. Ger. *grell* is connected with *grollen*, to bear a grudge, and *grölen*, to bawl. MHG *grell* means *angry* (cf. Assyr. *ṣarāxu* and *nagāgu*). For the original meaning of our *shabby*, *scurvy*, *scab* (above p. 155) we may compare *measly*, which is now used for *miserable*, wretched, contemptible, but which means prop. *infected with larval pork-tapeworms* (Ger. *finnig*, Fr. *ladre*). In French, *ladre* is used for *miser*, niggard (*ladre vert*) and *miser*, of course, denoted originally a *miserable* or wretched person.

*Ad p. 156.* — The passage 1 S 20 30 has recently been discussed by Peiser in OLZ 24, 58 (March-April, 1921): he thinks that the original reading was *ban-nā'ūt ham-mardūt* which is supposed to mean *in vagabondage* (*nā'ūt* < *nū'*) *there is rebellion*. This explanation is untenable.

*Ad p. 159.* — If *abše* . . ., given at the beginning of l. 76 of the Flood tablet in iv R<sup>2</sup> (cf. NE 137, n. 17) be correct, we may read *abšēna*, herbage, herbs = Sumer. *absin*, growth (SGI 5). *Abšēnu* is a synonym of *šer'u*, luxuriant growth = Arab. *ġatrah*, abundance = Hebr. 'ošr, wealth (JBL 37, 220, n. 3). We may then translate; *simples and salves I laid up* instead of *in jars I put stores of ointment*.

*Ad p. 161.* — Syr. *aqris* means both *to dry* and *to harden*. We have this stem also in Hebrew: in Hab. 1 9 (cf. JHUC, No. 325, p. 48) we must read: *mēzimmāt appēhēm qērīsā*, the cast (lit. *σχημα*) of their features is hard (*š hīzuā dē-'appaīhōn* 'aššin; cf. *a'šin appē*, to harden the face).